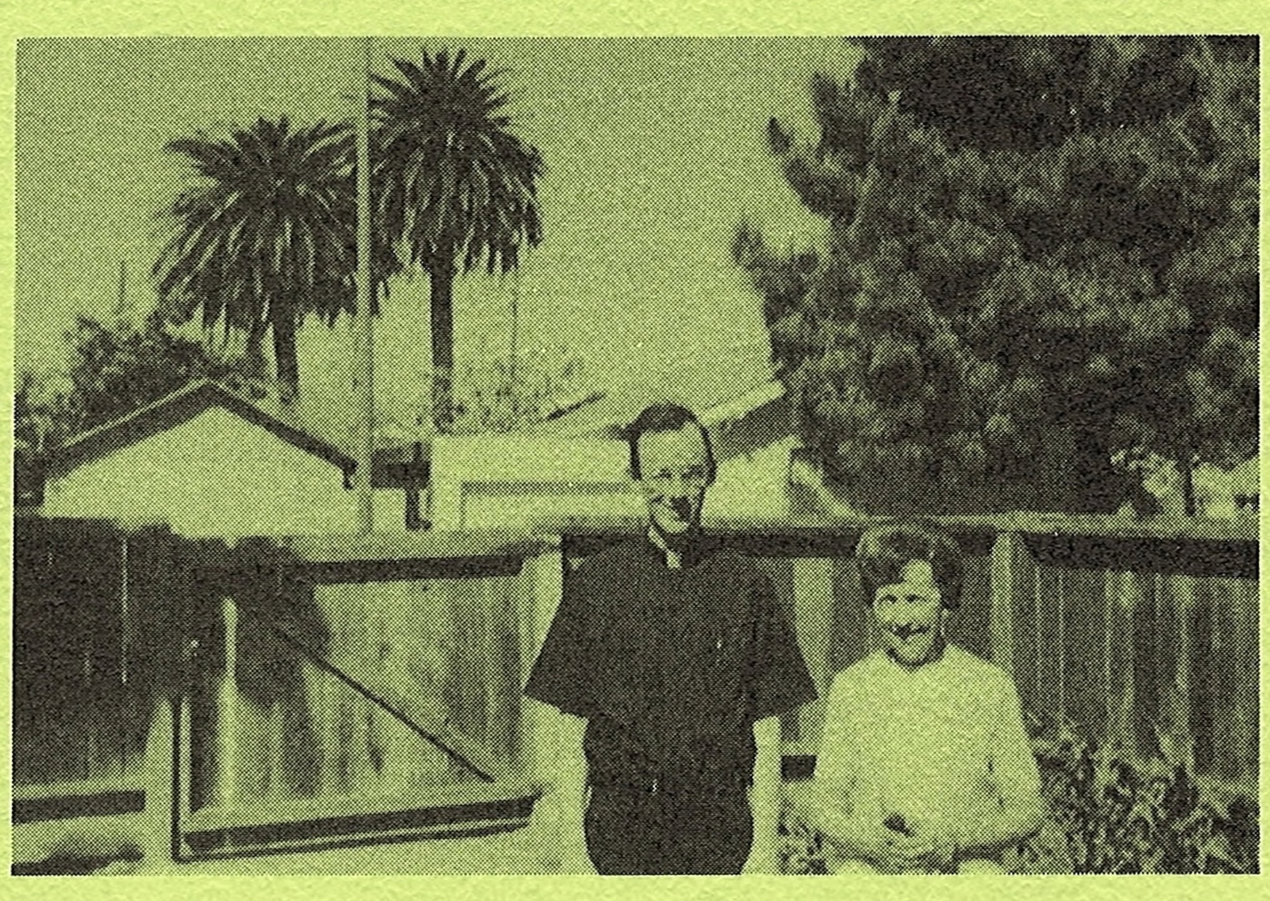
NUMBER 10
NOVEMBER 21, 1975
Presentation of B.V.M.

SANGRE DE CRISTO NEWSNOTES

BY FATHER DANIEL E. JONES • BOX 89, WESTCLIFFE, COLORADO 81252 • (303) 783-2491

St. Therese of the Child Jesus



Father Gregory Post and his mother in San Jose, California. Father Post is a priest of the Society of Pius X. He has established a Traditional Latin Mass Chapel in San Jose and is offering Mass regularly in traditional Catholic Centers in central and northern California as well as in Nevada. Lately he has been getting quite a bit of news coverage from the Bishop of San Francisco, who apparently can't stand to see the TRUE MASS still being publicly offered in "his" diocese.

THE SUMMER OF 1975

Over six month have slipped by since the last issue of SANGRE DE VRISTO NEWSNOTES. At the end of May I made a whirlwind tour of California. It started with a Day of Recollection in Tehachapi (a beautiful spot) for a real fine group of traditional Catholics. Then a round of golf in Los Angeles, a plane trip to San Jose and a pleasant visit with Father Gregory Post and some of his parishioners. Next a drive to Monterey and a Mass for, and visit with, some O.R.C.M. parishioners. The next day it was up to Walnut Creek where Don Fantz had arranged for me to give the commencement address to the first high school graduates of Holy Innocents School which is an exceptional traditional Catholic school now in its 4th year.

Oh, oh! If I take that much room to tell you about the other weeks in the summer, I won't even make it half way through July. Speaking of July, that's when the J.B.S. Rocky Mountain Rally was held in Colorado Springs. Thanks to the leadership and hard work of La Rita Quinn, Don Kennedy, Jack Mc Manus and many other good Birchers, it turned out to be a really top-notch and enjoyable Birch event. The J.B.S. August Youth Camp in Durango was likewise a highlight event. Green Beret Patrick Mahoney will be remembered as one of the heroes of this camp!

And, of course, I made sure I took some time off to go fishing whenever I could, too. Dave, John and Allen Kuchera and I will never forget one late July night we spent 5 hours in the dark, amidst wind and rain, feeling our way off a treacherous mountain cliff. And I'm looking for someone to go with me next summer to a lake I ran across at summer's end that has the biggest trout I've ever, ever seen!

Some Personal Comments

This newsletter, I suppose, has several purposes. For one it helps me keep in contact with friends and relatives. I get scores of letters every month. In answering them (with the help of my very capable secretary, Regina Hurst) I hardly have time to give very much news and views. Hopefully this newsletter is filling in some in that respect. And not least among its purposes, I expect this newsletter to shake up a few fence-straddlers and would-be good people. The last issue was sent free to every priest in Colorado and Wyoming as well as to many convents in both states. Another developing purpose is to provide information and encouragement to traditional Catholics and other subscribers across the country and around the world.

In this issue you will be reading some of the written exchanges between Faith-and-Tradition-defying Colorado Bishops and Faithful Catholic priests who dare not go along with the "new religion" these Bishops are now pushing. Don't miss the excellent letter to the editor, the sage observations and courageous declaration by Archbishop Marcel Lefebvre, and the ever informative Birch Log by my good friend and "tennis buddy" Jack McManus.

By the way, Father Placid White, O.S.B. marked his 50th anniversary as a priest in July. Father Jadan and I were the only priests present at his jubilee celebration. Father Jadan is now living in Denver serving Our Lady of Victory O.R.C.M. Chapel at 1312 Uinta Street. Mass is offered there every Sunday at 9:00 and 11:00 a.m.

HIGHLY RECOMMENDED NEWSLETTER

The ORCM NEWS edited by Father Francis E. Fenton is published every 50 days and offered free. Individuals wishing to be on the ORCM NEWS mailing list must request it personally. Write: ORCM NEWS, P.O. Box 542, Stratford, Connecticut 06497.

The "Last" Word

Jesus said unto them: "Who do you say that I am?"

And they replied, "You are the eschatalogical manifestation of the Kerygma in which we find the ultimate reaning of our interpersonal relationship."

And Jesus said, "What??"

Dorothy and Tony Wachter and my Dad helping erect a steel storage shed in my back yard July 1975

Snow covered trail to Horn Creek Lakes June 24, 1975

North Taylor Creek and Spread Eagle Mountain

West slope of Horn Peak in the Sangre de Cristo Mountains

SANGRE DE CRISTO NEWSNOTES is published periodically (not less than 3 times a year) by Father Daniel E. Jones. Although Father Jones is a member of the Orthodox Roman Catholic Movement, this publication is not an official organ of the O.R.C.M. The personal views expressed and the articles featured are attributable soley to Father Jones and not to any organization he may happen to belong to.

Beginning with issue #11, SANGRE DE CRISTO NEWSNOTES will be sold on a subscription basis. The price will be $3.00 a year. All new subscriptions received after November 1, 1975 and through Nov. 1, 1976 will receive all the issues published during 1976. Those who are already on the NEWSNOTES mailing list, will note on the upper right hand corner of their address label, the year at the end of which their subscription expires.

Subscriptions @ $3.00 a year and extra copies of this issue @ 3 for $1.00 may be obtained by writing: SANGRE DE CRISTO NEWSNOTES, P.O. Box 89, Westcliffe, Colorado 81252.

August 19, 1975
Box 313
Battleview, N.D., 58714

Dear Father Jones,

I can't begin to tell you how much the wife and I enjoyed meeting and talking with you on our trip. The reason the wife seemed anxious to leave as she explained later is that she said that she thought "you looked tired and felt that we were imposing on you". I really would have liked to have visited with you much longer because there was so much I wanted to ask you about. I was also very surprized later on the trip when I stopped to look at your Sangre De Cristo Newsnotes number 9 to see an article for an illustrated panel I did last year on Our Lady of Guadalupe appear word for word except for an improvement someone made on the next to the last sentence. I did a whole series of such illustrated panels on Our Lady's apparitions' and her scapulars and will send them to you if you think you can use them. They are just sitting here collecting dust so if you or any other Traditional publications can use them you will be welcome to them. I don't draw or write anymore as I don't have time. A homesteader works from sun-up till after sundown so I've put my art and writing career behind me.

We checked out the priest at the Servants of the Holy Paroclete in Jemez Pueblo, N. Mexico. We talked to the Father who says the Latin Mass. He has an unpronouceable name and try as hard as I could I couldn't catch it. I think he is Yugoslavian. He said he was a Traditional Priest and he says the Mass in Latin, the Novus Ordo translation before a table, not an altar, with his back to God, facing the people for a few elderly priest who don't understand English. He says the Novus Ordo to his people and he didn't know what a Traditional Mass was till I explained it to him and he was shocked to hear that there was still a Traditional Mass being said somewhere in the world. I argued with him for over an hour, but it was useless. He thinks the world is getting better, the Catholic Church - the counterfiet one which he represents - is getting holier, that almost everybody is going to heaven, that our present Pope is a living Saint, that he is a very good, holy and "STRONG" Pope and that all the changes since Vatican II have been inspired by the Holy Ghost and that he is being obedient to the Pope and the Church. He thinks that ideas about modesty are not important, maybe even a little bit "silly". Communism is "nothing to worry about" - in fact a new world Socialism might be the answer to many of the injustices in the world today". He was just like all the other Novus Ordo priests I've talked to without exception. He has lost his faith. He is not Catholic. His ideas are Protestant and Marxist. He has lost his sense of sin, his concept of right and wrong. I am convinced that the very act of saying the Novus Ordo is a mortal sin and this act blinds a priest to the eternal and unchanging truths of the Catholic Faith. There is as big a difference between a Traditional Priest and a Novus Ordo priest as there is between life and death. In fact one is life, the other is death - a living spiritual death. I am convinced now that it would be a mortal sin for me to even attend a Novus Ordo Mass because valid or invalid I would be participating in a sacriledge, a mockery of the True Mass and insulting an already outraged but suffering and silent God. Thank God there are a few True priests still left. We searched all of New Mexico, a country so Catholic by tradition, to find just one Traditional Catholic priest or even one, just one, Traditional Catholic and we couldn't find one who even knew the difference. This was heartbreaking. We entered the once Catholic churches in Santa Fe and Taos and could find nothing but abominations and profanations of the altars and sanctuaries. Thank God we were able to come here where my children are being raised in the Catholic Faith and can go to the True Mass everyday. I don't plan to stay here over a year as I only leased this farm for a year. It costs too much to live here and I don't have enough money to buy a place large enough to support us. The youngest girl will be old enough to leave school next year so after that we'll move south to someplace where land is a little cheaper and the growing season a little longer. I may move to Denver to work this winter because our garden didn't produce enough to carry us through the winter. There is a lot of construction work going on in Denver so if there's no work in the oilfield here I'll probably go there. I wish I could send you a donation to help you out a little now but I'll have to wait untill I can get some money coming in. I've asked everybody I know to send you a donation for Masses or otherwise as I know you can use all you can get.

I just wanted you to know that it was a joy to meet you and my family and I will remember you in our prayers every day. Please keep up the good fight and try to remember us in your prayers also.

In Jesus and Mary
John Ezell (signed)

Bishop's House
325 West 15th Street
Pueblo, Colorado 81003

February 14, 1975

Rev. Placid F. White, O.S.B.
Annunciation Church
140 Kansas Street
Springfield, Colorado 81073

Dear Father Placid:

I received your special delivery letter dated February 11, 1975. In your letter you submitted your resignation from the pastorate of the Annunciation Parish, Springfield. You asked that if possible, you could be released from pastoral duties after the First Sunday of Lent.

I spoke to Father Gleeson after he had visited with you. He told me that it seems that your principal reason for wanting to resign the Annunciation Parish is that you are going to be involved with a community of people in Stratton, Colorado for whom and with whom you will celebrate the Tridentine Mass.

I have spoken to Archbishop Casey about the possibility of your coming to Stratton. The Archbishop tells me that you will not have the faculties or the Archdiocese, and that you will be present in Stratton in defiance of the authority of the Archbishop and of his wishes.

Before I take action on your letter of resignation, I would like to have word from you in writing as to what your intentions are with regard to future ministry in the State of Colorado, and whether you are willing to take it on your conscience to exercise priestly functions in violation of legitimate church authority.

Meanwhile, I shall keep you in special prayer.

Peace!

+ Charles a Buswell

Charles A. Buswell
Bishop of Pueblo

Annunciation BVM Church
140 Kansas Street
Springfield, Co., 81073
Friday, February 21st, 1975.

Bishop Charles A. Buswell

Your Excellency:

I have your letter of February 14th., which I must confess. came as somewhat of a shock. It seemed such a brusque of termination, my twenty two years, of, I think, faithful and conscientious service to the diocese and the church here in Springfield. I would like to make a few further observations.

First my main reason for retirement was as I stated, the conviction that my health was no longer capable of sustaining the physical stress of this particular parish singlehanded.

Second, when I became a Catholic in 1916, I was sincerely convinced that the Catholic Church is the one Divinely founded by Christ and so cannot change in essentials; that the Mass and the sacraments are of it's very essence. That Mass for us here in England was so very precious and essential that not even the penalty of being hanged, drawn and quartered for it's celebration could deter dedicated priests from their essential priestly function; nor the penalty of hanging deter the faithful from aiding the priests in the exercise of their sacred ministry. Every pre-reformation mansion (Catholic), still in existence has it's priest's hideout. The families who lived in these mansions were often reduced to beggary by the continual imposition of fines imposed for refusal of attendance at the liturgical functions of the established church. This state of affairs continued for some 300 years, the penal laws finally being taken out of the state books as late as 1929.

Third, the Council of Trent merely defined and formulated Catholic doctrine and discipline; it's decrees were approved and promulgated by the sainted pope, St. Pius the Fifth, and that for all time especially in regard to the Mass.

Fourth, another sainted pope, St. Pius the Tenth, endeavoured to curb and eradicate errors and abuses by exacting clerics and religious, and those assuming eccleastical office or dignities, the Oath against Modernism, which incidentally, I have taken several times during the course of my career and which, now it would seem, I am being asked to violate. This does indeed, for me, present a very real problem of conscience. I cannot but recall the words spoken by the first pope and the beloved disciple on their command by the Sanhedrin to desist from their sacred ministry and apostolate "whether it be lawful to obey man rather than God, judge Ye".

But please do not take these observations as being made in a spirit of defiance and others exercising ligitamate church authority that as long as I have breath in my body and am of sound mind my sole intention is to exercise my priesthood for the salvation and sanctification of souls, especially of those who for reasons of conscience, feel unable to accept the modernistic trends that would seem to be seeking to dominate our lives in these latter days.

By way of conclusion I would thank you for your phone call of this morning. It served to soften the hurt caused by the letter of the 14th. which I am convinced did not come from hour hand or heart.

Humbly asking your blessing, I am, Your's very devotedly in Christ Our Lord.

Father Placid White, O.S.B.

Archbishop's House
938 Bannock Street
Denver, Colorado 80204

TRIDENTINE MASS

Dear Family in Christ:

It has come to my attention that a few priests, religious, and laity are establishing parish communities in the Archdiocese without proper authorization. They are being established under the general supervision of Father Daniel Jones, who has been suspended from all priestly functions by Bishop Charles Buswell.

Father Jones and his associates refuse to accept the authority of Pope Paul VI, the Second Vatican Council, or their local bishops in that they continue to celebrate Mass publicly according to the Latin rite of the Missal of Pope Pius V which has been explicitly forbidden by the Sacred Congregation for Divine Worship. I have sent to every priest some background information concerning the decree of the Sacred Congregation which prohibits the public use of the Tridentine Mass. If anyone would like to discuss this issue in greater detail, please feel free to consult your pastor.

Neither Father Daniel Jones nor Father Placid White, O.S.B., have the canonical faculties of this Archdiocese to offer Mass, to witness marriages, or to perform any other sacramental rites. I bring this to your attention so that no one will be misled to believe that these priests or the parish communities under their direction or under the direction of other priests associated with them have my approval or are in union with the Holy Father.

At the same time, our prayers and our efforts should be directed towards them with the hope that they will quickly return to the teaching of the Church. Let us pray for each other that God will strengthen our faith and bring His love and concern to all people.

Fraternally yours in Christ,

+ James V. Casey

James V. Casey
Archbishop of Denver

Epistles to the Editor

Daniel Jones Story

Many traditional Catholics expressed their opinions and all also complained about the New English Mass. They told the priests that the new Mass was a Protestant service. The people were told that there was no use in complaining; they would just have to keep quiet and go along with the new liturgy.

I, ond the rest of the traditional Catholics, feel that we are under pressure to attend the new liturgy when we are opposed to it.

The Pope, bishops and priests have been suppressing the people and forcing them to accept the new liturgy. There was no other alternative. The people have been told the same thing over and over again—not to complain, because it would not do them any good. So, eventually, the people did keep quiet and they stopped complaining.

Now, when anyone asks the hierarchy of the church whether there are any complaints they will say, "No," or that there are just a few complaints. But, they will not mention the fact that the people were forced into keeping silence.

They try to give the impression that, now, finally, the people have accepted the new liturgy. This is not true, and many Catholics are still very, very much opposed to the new liturgy and absolutely cannot accept it. But we have no other choice but to go along with it since the Latin Mass is not permitted anymore.

The Traditionalists have gone to Rome to try to talk with Pope Paul but were refused admission. What reason does he have for not wanting to speak to them? If he is able to support his teachings, then he should be willing to discuss them with anyone.

But, somehow, I think there is no real basis for what Pope Paul is doing to the Catholic Church, and so, he would rather not talk to anyone about it. I think a thorough investigation should be made about many activities of the Vatican.

—TERESE GORSE
Denver

How wonderful that you are publicizing a Roman Catholic priest who is doing his duty as a priest.

The Catholic hierarchy ignores, to their own peril, the Decree Quo Primum declared by St. Pius V on July 19, 1570, which reads as follows:

"By this our decree, to be valid in perpetuity, we determine and order that never shall anything be added to, omitted from, or changed in this Missal.

"We specifically warn all persons in authority, of whatever dignity or rank, Cardinals not excluded and command them, as a matter of strict obedience, never to use or permit any ceremonies of Mass prayers other than the ones contained in this Missal ordered by the Sacred Council of Trent and encompassing all that is necessary to preserve a pure and universally uniform way of worshipping God.

"At no time in the future can a priest, whether secular or order priest, ever be forced to use any other way of saying Mass. And so as to preclude once and for all any scruples of conscience and fear of ecclesiastical and penalities and censures, we herewith declare that it is in virtue of our Apostolic Authority that we decree and determine that this our present order and decree is to last in perpetuity and can never be legally revoked or amended at a future date.

"And if anyone would nevertheless ever date to attempt any action contrary to this order of ours, given for all times, let him know that he has incurred the wrath of almighty God and of the Blessed Apostles, Peter and Paul."

I would like to point out that Pope Paul has not had the temerity to refute a former Pope or call him in error, but it is ignored. This decree was made seven years after the Council of Trent and is all the defense Father Jones needs.

SHIRLEY J. CORRICK
Denver

Not being a Protestant but a Lutheran, I suspect that Father (Daniel) Jones' criticism of the Roman Catholic Mass was a little bit off base. ("Father Jones Criticizes Pontiff," Religion News Weekly, Sept. 19, 1975).

The New Catholic Mass is not similar to Protestant symbolism but to the Lutheran understanding of what is involved.

Lutherans, like Catholics, believe that the real (not just the symbolic) presence of Christ is involved in the Lord's Supper but hold that at the same time the bread and wine still retain their actual physical properties.

Thus, while the bread and wine are still bread and wine, at the same time they are also the real presence of Christ, in, with and under the bread and wine.

It's nice to know that after all this time the Catholics are finally coming around to the proper understanding of the communion.

REV. GARRETT B. FRANK
Trinity Lutheran Church,
Broomfield

READERS [bless 'em] WRITE

July 28, 1975

Dear Editor:

We thought it in poor taste for you to open your newspaper to a private church controversy. You lacked pertinent knowledge and information of the situation, and by printing Archbishop Casey's letter, you defamed the character of an innocent resident of this town.

In all justice it must be explained that neither the Archbishop nor any other Bishop or Cardinal possesses the power to suspend any priest for saying the Tridentine Mass. In 1570, Pope St. Pius V issued a Papal Bull, QUO PRIMUM, the strongest legal document in the power of any pope, stating in part:

"Specifically, do we warn all persons in authority of whatever dignity or rank, Cardinals not to be excluded, and command them as a matter of strict obedience never to use or permit any ceremonies or Mass prayers other than the ones contained in this (Tridentine) Missal.

"At no time in the future can a priest, whether secular or order priest, ever be forced to use any other way of saying Mass . . . we declare herewith that it is by virture of our Apostolic authority that we decree and prescribe that this present order and decree of ours to last in perpetuity, and never at a future date can it be revoked or amended legally . . .

"And if, nevertheless, anyone would dare attempt any action contrary to this order of ours, handed down for all times, let him be anathema.

In promulgating the new Mass, Pope Paul did not issue a Papal Bull nor did he attach a penalty for anyone not using the new Mass. This he MUST do before the law is effective. A document of equal force must be issued before an existing law can be abrogated. Therefore, the old law is still in effect.

Whatever Catholic church law states, it is of little interest to the general public of Stratton. But it is now only fair to present both sides of the controversy. By involving yourself in this matter, you have in effect smeared the reputation of Father White to his townsmen. Let it be known therefore, that he has done no wrong. He is a respectable citizen of Stratton. He is a former army chaplain, a legitimate, active and learned priest of fifty years. He knows his right. (Would that the Bishop was so well disposed.)

We thank you for having given a couple of his news items excellent coverage. But we remind you that these were events that took place in Stratton. People came from neighboring cities and states to attend these affairs. They patronized our motels, restaurants, and other places of business. Newcomers have moved here to avail themselves of Our Lady of Fatima Chapel and the services of Father White. Other chapel members are long time residents of this community. Their money has helped this town progress. We feel we have done nothing to deserve such attack and unjust penalty.

It is a hypocritical "christian" indeed who says: "Attend the church of your choice" and then proceed to slander or discriminate against one particular church.

Sincerely,

CARMIE

for OUR LADY OF
FATIMA

(Editor's Note . . . this situation, I feel, is, indeed, a church matter—and The Stratton Press will NOT, further, become involved in the controversy. I print this letter only as a rebuttal to a story published last week authored by Archbishop James V. Casey, and taken from The Denver Catholic Register, and submitted to The Press by Gary Pautler.. If there is to be any further discussion of the matter, it must be accomplished through means other than The Stratton Press. I am not of the Catholic faith . . . and feel (even if I wanted to) I have not the right to enter into discussion of the pros or cons of this controversy. J. C. C.)

The Denver Post
Friday Oct. 3, 1975

DECLARATION

With our whole hearts we support Catholic Rome, Guardian of Faith and of the traditions necessary to its maintenance—to Eternal Rome, Mistress of Wisdom and Truth.

By contrast we refuse and always have refused to follow the Rome of neo-modernist and neo-Protestanat ideas—which became so apparent at Vatican II and its aftermath in all the reforms which followed.

In effect all these reforms contributed and still continue to contribute to the demolition of the Church, to the ruination of the Priesthood, the annihilation of the Sacrifice of the Mass and the Sacraments, the disappearance of Religious Life, to naturalist and Teilhard-ist teaching in universities, seminaries and catechism teaching derived from liberalism and protestantism often condemned by the Magisterium of the Church.

No authority, even the highest in the hierarchy, can force us to abandon or dilute our Catholic Faith so clearly expressed and professed by the Magisterium of the Church for nineteen centuries:

> " Though it were an angel from heaven that should preach to you a gospel other than the gospel we preach to you, a curse upon him." (1 Gal. Ver. 8/Knox)

Is it not this that we repeat to the Holy Father to-day ?

If there appears a certain contradiction in his words and acts as well as in the acts of his advisers, then we choose that which was always taught, turning a deaf ear to the destructive innovations of the Church.

One cannot radically modify the " *lex orandi* " (i.e. the liturgy) without changing the " *lex credendi* ".

The " new " Mass corresponds to the new catechism, the new priesthood, new seminaries, new universities, the Pentecostal and Charismatic Church, all of which are opposed to orthodoxy and the traditional Magisterium.

This reform being conceived in liberalism and modernism is wholly poisonous ; it begins and ends in heresy, even if all its acts are not formally heretical, Therefore it is impossible for any faithful, conscientious Catholic to adopt the Reforms and to submit themselves in any way to what they are. The only way to secure the salvation of the faithful and of Catholic doctrine is to refuse categorically to accept the Reforms.

This is why, without any rebellion, bitterness or resentment we continue our work of training priests under the light of the timeless Magisterium, convinced that we are rendering greater service to the Holy Catholic Church, the Sovereign Pontiff and future generations.

It is also why we firmly hold to all that has been believed and practised in Faith and Morals, Liturgy, Catechetics, the training of priests, the institution of the Church, that Eternal Church codified in books published before the modernist influence of the Council, until the true light of Tradition dissipates the darkness which clouds the sky of Eternal Rome.

Thus, by the Grace of God and with the help of the Blessed Virgin Mary, St. Joseph and Pope Pius X, we are determined to remain faithful to the Catholic and Roman Church, to all the Successors of St. Peter and to the faithful dispensers of the Mysteries of Our Lord Jesus Christ in the Holy Spirit.

Amen.

MARCEL LEFEBVRE, Archbishop.

Superior General of the Society of St. Pius X.

(21. xi. 74.) *Feast of the Presentation,* 1974

English translation by Scottish UNA VOCE (with permission of the Archbishop).

The Birch Log

Call It Legalized Counterfeiting

by John F. McManus

Belmont, Massachusetts — When the federal government engages in deficit spending, it raises funds by selling bonds to commercial banks. These banks, anxious to get rid of relatively lower interest bonds, invariably "sell" them to the Federal Reserve. The "Fed" then issues newly printed paper money, or issues credit, to pay for the bonds.

The Real Cause Of Inflation

Since the Federal Reserve System is itself a government creation (and is the only legally authorized issuer of paper money), the above process is actually a roundabout way whereby the government covers its debts by "creating" new credit and new printing press dollars. This increase in the amount of credit and currency in circulation is inflation. What is "inflated" is the quantity of money.

Inflation causes all existing currency to lose value, just as an increase in the availability of any commodity will cause its value to diminish. Less valuable dollars cause merchants and others to seek more of them in any transaction. Hence, the condition most often referred to as rising prices — certainly a concern to everyone — is really the result of less valuable currency. Prices do not rise because of inflation. Rather, they rise because the value of the dollar decreases.

What Is Counterfeiting?

If a private citizen covered his debts with the fruits of a basement printing press, he would be hounded by the authorities until caught. He would be guilty of counterfeiting. But the reasons why counterfeiting is wrong are too often overlooked today. After all, if a counterfeiter's currency is nice-looking and done on high-quality paper, why *not* allow him to make his own twenty-dollar bills?

Counterfeiting is wrong because it enables the counterfeiter to acquire the goods or services of another without providing anything of value in return. It is stealing. (When our currency was backed by gold or silver — which it no longer is — a skillful counterfeiter might even raid the national treasury by redeeming his worthless paper in gold.) Ultimately, counterfeiting boils down to the issuance of unbacked and irredeemable currency. It is always done for the purpose of stealing and is always wrong.

U.S. Currency Unbacked

Over the past fifty years, U.S. currency has been changed from being backed by gold, to being backed by silver, to being backed by nothing. Today's currency is totally irredeemable and its value is steadily diminishing because of an increasing realization of this sobering fact, as well as because of the constant increase by government of the amount of unbacked paper currency in circulation. The only remaining limitation on the amount of currency is the size of the national debt, which is hardly any limitation so long as a submissive Congress will raise the debt ceiling at will.

The Government Is A Counterfeiter

What is happening in the United States today is that the federal government is financing with unbacked paper a whole series of socialistic programs that the people would never stand for if they were taxed directly to pay for them. The process fits the definition of counterfeiting. The victims whose goods and services are stolen are the American people, each of whose savings, investments, retirement funds, and other paper holdings constantly lose value as a result of the inflation caused by government.

If the counterfeiting by the government does not stop soon, our whole economic system will come crashing down about us. An end to deficits, a return to precious metal backing for the currency, and some honesty in government are long overdue. Counterfeiting is wrong when done by a private citizen. And the legalized counterfeiting done by government is no less wrong.

Copyright 1975 by the John Birch Society Features

The Birch Log is a weekly newspaper column produced and syndicated by The John Birch Society. For information about *The Birch Log*, or The John Birch Society, please direct inquiries, in person or by mail, to:

THE JOHN BIRCH SOCIETY

Belmont, Massachusetts 02178 San Marino, California 91108

What follows is taken from a collection of articles and talks given by Archbishop Marcel Lefebvre between 1963-1973. It is reproduced here with acknowledgements to *Itineraires*. The translation from the French is by Kathleen Baker.

A Bishop Speaks

ARCHBISHOP MARCEL LEFEBVRE

PRIOR to the opening of the Council, I was a member of the Central Preparatory Commission, and for two years, therefore, I attended all the meetings. The task of the Central Commission was to verify and examine all the preparatory schemes which were sent to us by the other Commissions, consequently I was in a position to know what had been done, what had to be scrutinised, and what had to be presented to the Council.

This work was done most conscientiously and with meticulous care. I have in my possession the sixty-two preparatory schemas and can therefore state categorically that in these sixty-two schemes, the doctrine of the Church was, generally speaking, completely orthodox and that there was, so to speak, nothing which needed re-drafting. A very fine work had been done for presentation to the Council; these schemas conform to the doctrine of the Church, though adapted to the mentality of our generation, adapted after careful thought, and with much prudence.

After these two years of conscientious work what actually happened at the Council will seem quite incredible. A fortnight after the opening of the Council, not a single one of these carefully prepared schemas remained; not one. All of them had been discarded, thrown into the waste paper basket; there remained nothing, not a single sentence. All had been discarded.

In the rules governing the Council it had been laid down that there must be a two-thirds majority vote "against" if a prepared schema was to be rejected. In the sixth or seventh sitting of the Council, a vote was taken as to whether the prepared schemas should be accepted for discussion or not. To reject them, a two-third majority "against" was therefore necessary. In fact 60 per cent voted "against" and 40 per cent "for". Since this was not the two-third majority required by Council rules, the schemas should have gone forward.

Unfortunately, it must be admitted that, even at this early stage, there already existed a highly organized and powerful organization which had been formed by the bishops of dioceses bordering the Rhine; their secretariat was also most efficient. This organization brought pressure to bear on Pope John saying: "It is inadmissible that you should insist on our discussing schemas which have not been passed by a majority vote; they must be rejected." The Pope then let it be known that since these schemas were not acceptable to even half the members of the Assembly, they must be withdrawn. And so, after only a fortnight, we found ourselves without any preparatory work for discussion. It was an incredible position.

Which of you, gentlemen, if you were President of an Administrative Council, or of a Council to which your Societies were affiliated, would agree to Chair a Meeting for which no preparation had been made, a Meeting without even an agenda? This is how the Council began.

Then there was the affair of the Commissions which were intended to be Conciliar Commissions. First there had been the pre-Conciliar Commissions whose task it was to prepare material for the Council; later there were to be nominations for the Conciliar Commissions—Second drama!

Think for a moment of the bishops as they arrived from their own countries; they probably knew two or three of their brother-bishops. But of the other bishops who crowded into Rome from all parts of the world what could they

know? How could they judge which of these were most suitable to be members of the various Commissions—on the Priesthood, on the Liturgy, on Canon Law? They did not know one another. Given these circumstances what could have been more reasonable than that Cardinal Ottaviani should have compiled a list of those people who had been members of the pre-Conciliar Commissions, men who had not only been personally chosen by the Holy See, but who had already had experience of work on Commissions: such an action was completely legitimate. Moreover, it seemed reasonable to expect that some, at least, of these men would be members of the Conciliar Commissions. But when the list was circulated, a cry went up (needless to say from whom): "Intolerable pressure is being put on the Council by giving members a list of names. The Council Fathers must be left free. The Roman Curia is, yet again, bringing pressure to bear in order to secure the nominations of its choice". Taken completely by surprise by this sudden onslaught, the Secretary, Mgr. Felici, announced that the Meeting was to be adjourned until the following afternoon. He explained: "The Holy Father now realizes that it would perhaps be better if the Episcopal Conferences met to draw up the lists". But the Conferences were still at the embryonic stage; how could they meet to decide which members were best qualified to serve on the Commissions since they did not know them? On the other hand, those who had manoeuvred this "take-over" were well prepared. Their lists had been drawn up in advance; so had their choice of members for the Commissions, names chosen from various countries, persons they knew well. These lists were immediately handed to us. The Episcopal Conferences, on the other hand, had been given only twenty-four hours in which to draw up their lists, which meant that there was not even sufficient time for them to meet. The result was that they were unable to present their lists in time.

Thus, the lists presented were passed with a very large majority. This was the state we found ourselves in at the beginning of the Council—saddled with Commissions in which two-thirds of the members held very advanced views, and the remaining third chosen by the Holy Father. Later, it was easy to see how completely the new schemas presented to the Council differed in orientation from the original schemas.

If I had time and the means, I should like to publish the two texts: the preparatory texts and those which were later given to us. The difference in orientation is obvious. Means had been found to dominate the Council and give it an entirely new orientation.

It must be said that the same thing happened at the nomination of the Moderators who were chosen after the Presidents. Pope John had named ten Council Presidents, but, after his death, it was not until the end of the second Session of the Council that Pope Paul named four: Cardinal Dopfner, Cardinal Suenens, Cardinal Lercaro, and Cardinal Agagianian. Thus, the direction in which the Council was to move was obvious, and this carried much weight with the mass of Council Fathers.

We could have had a magnificent Council had we followed the preparatory schemas; had we taken as our Guide and Master Pope Pius XII, that wise and learned Pontiff who had already made a deep study of the problems we were then discussing. He had left us ample documentation. I do not think there was a single modern, present-day problem on which he had not concentrated all his profound knowledge, all his knowledge of theology, and all his spirituality. Pope Pius XII had given a solution, not a definitive solution but a quasi-definitive solution. This was because he viewed everything in the light of the Faith. Such, however, was not to be. One must not forget that this was not a dogmatic Council. Pope John had stated this and so had Pope Paul. During the Council Sessions we asked on several occasions for a definition of the subjects under discussion: what was meant by "Religious Liberty" by "Collegiality" etc. The reply was invariably: "We are not here to discuss dogmas, to discuss philosophy; we are here to deal with pastoral matters".

"Define the word 'man'; define 'human dignity'. It is all very fine to talk about 'human dignity' but what does it mean? What is 'liberty'? Define these terms". "No, no we are dealing with pastoral work". "Very well, you are dealing with pastoral work, and so your Council is unlike all previous Councils. All the other Councils have sought to combat error". God alone knows the number of errors there are to combat today. There was a crying need for a dogmatic Council, and I well remember the words of Cardinal Wyszynsky: "A schema on Communism must, at all costs, be drawn up. If there is any one error which menaces the entire world, surely that one error is Communism. If Pope Pius XI felt compelled to write an Encyclical on Communism, surely we, here in plenary session, should draw up a schema on Communism?"

Six hundred bishops signed a petition asking for a condemnation of Communism; believe it or not, these six hundred signatures were left forgotten in a drawer! When the reporter of *Gaudium et Spes* tried to explain what had happened he said: "There were only two signatures!" "Two signatures!" we exclaimed, "there were more than 600!" "I am not really up-to-date with the information", he replied. Enquiries were made; the six hundred signatures had been left in a drawer!

I lived through these events. If I tell you about them my intention is not to condemn the Council. It could have been a magnificent Council but one is compelled to admit that, in the event, completely inadmissible things happened. You will undoubtedly say: "Nevertheless, the Council was inspired by the Holy Ghost". To which I would reply: "Not necessarily. A pastoral, non-dogmatic Council is merely a kind of instruction, a kind of sermon which, of itself, does not involve infallibility".

When, at the end of the sessions, we asked the Secretary of the Council: "Could yiu give us what theologians call the 'theological note' of the Council"? He replied: "Among the schemas and chapters, you must take note of those which have been dogmatically defined in the past; those which appear to be innovations should be treated with reserve".

And so, this Council was not like previous Councils, and it is for this reason that we have the right to judge it with prudence and caution. We have not the right to say that the crisis into which we are now plunged is in no way connected with the Council, nor that it is due to a misrepresentation of the Council.

For any sacrament to be valid, including the Sacrament of the Holy Eucharist, there are three essentials: matter, form and intention. These essentials not even the Pope can change because they are of divine institution. The Pope cannot say: "Tomorrow alcohol will be used in the administration of Baptism". He is powerless to make such a change . . . Neither can he change the form in its essentials. Certain words are essential: for example, in no circumstances whatsoever can one say: "I baptise thee in the name of God." Our Lord Himself gave us the form: "You will baptise in the name of the Father, and of the Son, and of the Holy Ghost". Neither can the Pope alter the fact that the right intention of the priest is necessary. How can one know this? We must remember the historical fact that Pope Leo XIII, when declaring Anglican Orders invalid, gave as the reason for their invalidity, defective intention. The intention was defective because there was no intention of doing what the Church intends. It is true that the personal Faith of the celebrant is not a necessary element; one priest may have lost his Faith, another may have little Faith, another may have a not entirely orthodox Faith. This, in itself, has only an indirect, not a direct influence on the validity of the sacraments. It was because the Anglicans had lost the Faith that they consciously no longer intended to do what the Church did.

Will not the same case arise with those priests who have lost the Faith? We shall have priests who no longer have the intention of celebrating the Holy Eucharist according to the definition given by the Council of Trent. If they are asked: "Is the Holy Eucharist you have celebrated the Holy Eucharist as defined by the Council of Trent"? They may answer: "No, the Council of Trent took place a long time ago; we have since had Vatican II. Now we believe in transsignification, transfinalization. Transubstantiation, the Real Presence of Our Lord, the presence of Our Lord's Body, His physical Presence under the appearance of bread and wine? No, not in this day and age." If priests tell you this, their consecration is invalid because they have not the intention of doing what the Church solemnly defined at the Council of Trent. This definition cannot be changed. Until the end of time Catholics will be obliged to believe what the Council of Trent stated regarding the Mass and the Holy Eucharist. One may explain the terms, but one cannot change them; that is not possible. "He who says he does not believe in Transubstantiation", states the Council of Trent, is anathema", in other words, separated from the Church. It could well be that one day you will be obliged to ask your priests: "Do you believe, yes or no, in the decrees of the Council of Trent? If you do not believe, your Mass is invalid; Our Lord is not present". Because they will have the intention of doing what the so-called new theology, the new religion teaches, their intention is no longer that of the Church. It is for this reason that you must be very careful indeed. One cannot treat the sacraments according to one's fancy. The sacraments were instituted by Our Lord; they were given precise form through the Tradition of the Church.

Christian Order **is a monthly magazine devoted to the promulgation of Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields.**

It is published by Father Paul Crane, S.J., from 65, Belgrave Rd., London, S.W.1. This is the sole postal address to which all communications concerning *Christian Order* should be sent.

Christian Order **is obtainable only by subscription and from this address. In the case of those desiring more than one copy, these are obtainable at the subscription rate and should be paid for in advance.**

The annual subscription to *Christian Order* is £1 in the United Kingdom and Republic of Ireland; $3.00 in the United States, Canada and Australia; elsewhere, according to the approximate sterling rate of exchange, in the currency of the country concerned or any convenient currency.

Catholic Group Seeks Return to Traditional

By John Pfeiffenbergger

A group of Northern Colorado Roman Catholics, including many in Loveland, are challenging the church to return to the old Latin Mass and its tradition teachings.

Seventy-five to 100 Catholics from this area have abandoned the churches such as St. John's Catholic Church of Loveland for the traditional or Tridentine Mass.

Father Dan Jones of Westcliffe, Colo., who has started several Tridentine "chapels" in the state, is celebrating the Tridentine Mass here the third Sunday of each month at the Westlake National Bank meeting room at 5:30 p.m.

Local 'Rebels'

Instead of attending the established church on the other Sundays, many of the local "rebels" are driving to Denver and other locations to attend the Tridentine Mass.

One of the lay persons concerned with the direction the Catholic Church has taken recently is Mrs. Alice Gibson, 613 W. 36th St. "We didn't like it," she said of the revised English Mass that has been in existence only since the late 1960s.

She said she and her family were also disturbed by "the many, many changes in teaching. Our children were even being told the the Bible stories were just myth."

Hang on To

"I believe you have to have something to hang on to," Mrs. Gibson added, "As a result of these changes, many families, who use to be devoted Catholics, have dropped away from the church."

Father Jones, one of a handful of Catholic priests in the country involved in the Orothdox Roman Catholic Movement, is playing the part of a missionary in setting up chapels and churches for Catholics who wish to return to the traditional ways of the church.

Liberal Leaders

Father Jones noted that the Vatican II Council of 1962-65 was controlled by liberal leaders after the death of Pope John XXIII in 1963.

"They changed the whole direction of the council," he said. As a result, dramatic changes in the church were brought about.

"Everything we want to do is totally Catholic; within the laws of the Church," Father Jones said, "but it is all frowned upon by Archbishop Casey (the head of the Denver Diocese). He has let it be known that he will not allow the traditional Mass the Tridentine Mass to be said in his diocese.

"We are not being rebellious. We are sticking with the laws of Rome."

Not Forbidden

The young priest, who has been out of the seminary since 1968, said Pope Paul has not forbidden the Tridentine Mass, as some have stated.

He feels that many of the changes in the church are a result of liberal and socialistic leadership in the church. He even suggests that two to five per cent of the priests and bishops in the U.S. are "Communist agents."

The Orothodox Roman Catholic Movement was started in 1973 in Monroe, Conn. Father Jones said there are about 1,000 Catholics in Colorado now attending Tridentine Mass.

He expects the number to grow fast once the word is spread. "Most people don't even know the movement exists," he said, "Once the word gets out, we will be a threat."

Conspiracy

There has been a conspiracy of silence from the Church and its newspapers and magazines, Father Jones said, as they have "ignored us" and prohibited the Movement from even advertising in the Church media.

Father Jones says a return to the old Latin Mass would result in a return to the "traditional teachings of the church; the basic elements of our faith."

Another Loveland member of the movement is Corry McDowell, 308 49th St. SW. She said she and her family came here from Michigan where the changes in the Church are not as great.

"We didn't have lay people giving out communiun as they do here," Mrs. McDowell said, "We were always taught that only the priest was sacred enough to touch the host."

Felt Good

When she heard of the Latin Mass, she attended and has felt spiritually good since then. "I really get a lot out of the Latin Mass," she said, "I wasn't going to the regular (English) Mass, because I didn't get anything out of it."

Father Jones and the local area members of the movement are now attempting to find a vacant church to lease, since they are outgrowing the Westlake Bank location. They had been meeting there for more than a year. Anyone who could help in that area is asked to contact Father Jones at 783-2491 or at Box 89 in Westcliffe.

FATHER DAN JONES
Says Latin Mass

Latin Mass

Editor:

Father Dan Jones will celebrate the traditional Latin Tridentine Mass on Easter Sunday in Olathe at the Fireman's Hall at 5:30 p.m.

Pope St. Pius V attached the penalty of anethema (condemnation) for the infringement of any of the provisions of his Bull "Quo Primum". It states in part:

Specifically, do we warn all persons in authority of whatever dignity or rank, Cardinals not excluded, and command them as a matter of strict obedience never to use or permit any ceremonies or Mass prayers other than the ones contained in this Missal . . . (referring to the old traditional Mass).

At no time in the future can a priest, whether secular or order priest, ever be forced to use any other way of saying Mass. And in order once and for all to preclude any scruples of conscience and fear of ecclesiastical penalties and censures, we declare herewith that it is by virtue of our Apostolic authority that we decree and prescribe that this present order and decree of ours is to last in perpetuity, and never at a future date can it be revoked or amended legally . . .

It was because Father Jones refused to say any other Mass than the old traditional Mass that he was suspended by Bishop Buswell. Neither the Bull "Quo Primum" nor the old Latin Mass has been abrogated nor can the old Mass be.

Jean M. Davis
Delta, Colo.

Letter to the Editor printed in the Delta County Independent March 24, 1975

As this newsletter goes to press, I have received word that a traditional-minded priest is on his way to see Father Fenton in Connecticut. He is tentatively planning to move to Colorado and take up residence at our ORCM Chapel in Loveland. The traditional Catholics in Loveland have been making a novena for a chapel and a priest to staff it.